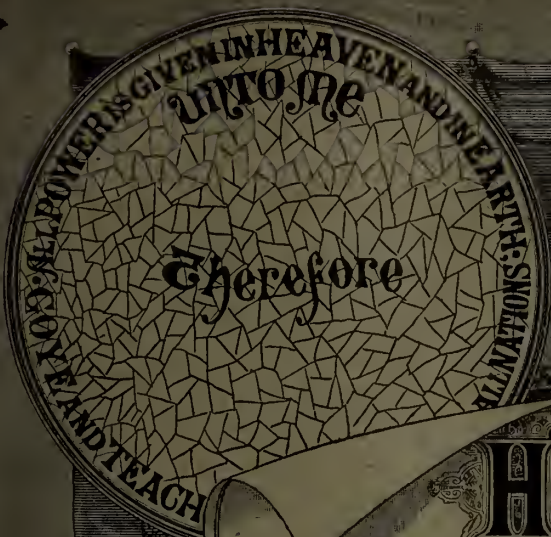


Wm. Geo. Elden



FEBRUARY, 1893.

HERALD OF MISSION NEWS

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No. 2.

R. M. Sommerville, EDITOR
NEW YORK.

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Review of Mission News

PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,
REFORMED PRESBYTERIAN CHURCH, U. S. A.

1893.

OUR VIEWS OF MISSION WORK.

THE CHURCH AND THE PEOPLE.

Rev. Edward Judson, New York.

(Concluded from last month.)

A church should not only be cosmopolitan, but it should be democratic. People should be all on a level before God. How is it that we have slipped our hold upon the laboring classes? One reason is because there is such a lordly spirit in our churches. The church should be democratic in its spirit. You say it is very hard to reach these people. I think in order to reach them you must have your churches down among them. It is written in the Bible, "The rich and poor meet together: the Lord is the maker of them all." If they meet, it must be on the poor man's territory. Money and locomotion are correlative terms. If a man has money he can move, but if he is poor he must stick in the mud just where he is put. If the rich and the poor are to meet, the rich must go more than half way to meet the poor. I would have the churches right here on the edge of these great social swamps, where you have the people pressing close against you, the poorest, humblest and most wretched. You will have grand missionaries among those of the highest refinement, and you must have them where they can reach the poor and most degraded. If the rich and the poor are to meet together, it must be on the poor man's territory. The

seats of course must be free. I do not say you can find any chapter or verse in the Bible where it says the seats in church should be free, but I say free seats are in the spirit of Christ's religion. I can almost give you a chapter and verse. I am going to try it. I will suppose it is a church that people want to go to. Of course, if it is a church that people do not want to go to, there is no need of talking about their pews; I do not mean that kind of a church. But let it be a church that people want to go to, and then let it be a church where some seats are better than others. I know there are marvels of architecture where one seat is just as good as another, or perhaps a little better, all over the building. They say they have buildings constructed like that, but I will suppose this to be a church where some seats are better than others. I will tell you what will occur every time when you have pew rent, the poorer people will be found sitting in the inferior seats, and the wealthy people will be found sitting in the better seats. I don't care how courteous your ushers are; I don't care how much Christian spirit there is, in some way or other the congregation will seat itself in that position, and that is a violation of the direct Scriptural command, "If there come unto your assembly a man with a gold ring, in godly apparel, and there come in also a poor man in vile raiment; and ye have respect to him

that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye then not partial in yourselves, and are become judges of evil thoughts?" That meant in the original, you have lost your faith. The bottom has dropped out of your religion. There are some people who violate Scripture on principle, but what is meant is, if we have a systematic and conscientious violation of Scripture, it is as if the bottom dropped out of our religion. Are ye not then partial in your thoughts, evil minded in judgment? I think that in our churches the seats should be free, perfectly free. People say, "How will you meet your expenses. People will sponge on you." If they do it is the fault of the church. It is just the same as when a man has worn shoulder-braces for a long time, and, when he first takes them off, his shoulders sag down, and so it is, when the community has been started on the commercial basis and kept on it. You will find people will give more through voluntary offerings. My people down in New York, who are poor, can raise five thousand dollars a year.

We must believe in these ideas of Christ. We must apply them, and work them for all they are worth. I heard of a minister once who never had learned to harness a horse, but the time came when he had to do it. He threw the harness down on the floor and tried to drive the horse into it. Some men will take the ideas of Christ and try to drive people into them. If you will make giving a part of the worship, you will find that more will be secured by the free seats than has been by pew rent.

Again, the church should be evangelistic. Why is it we send evangelistic work to the

hall? Why is it that our churches are not cheerful evangelistic camp fires where Christ is present, and where every poor, tired, weary soul can come and have an opportunity to decide for Christ? I tell you one weakness of our system is just here, we have relegated the evangelistic work to the mission halls. Why, you go around in New York to the mission halls, and you will find zeal and joy and Holy Ghost power; go into the church, and you will find discipline, everything splendidly regular, icily dull. I tell you one of the great problems to solve to-day is how to bridge over the chasm between the church and the mission. The mission hall needs the church, and the church needs the mission hall. The church needs the zeal and power that are in the mission hall. Our mission halls are full of people, and why? One reason is because people like a religious free lunch. People like to come in out of the cold. People like to have good warm exhortation, like to hear sweet Gospel singing, and they don't want to join anything or assume any responsibility. I think in some of our mission halls we are working like trying to catch rats by putting the bait outside the trap. These people will eat all the religious free lunch you give them, but, when you undertake to get them to do anything, there is the trouble. The rat has eaten up the bait, but you have not caught the rat. I believe we had better put the bait in the trap.

God bless these workers in these mission halls. They are often found there because it is hard to have freedom to work in the church, and many of them love the church. I tell you they are laboring under disadvantages. It is a hard thing to get people to join the church who are converted in the

mission. You say, "Go and join some church with which you have affiliations." In the first place, they don't know what affiliations means. They have not been into a church for years and do not know anything about it. To get a man who has been converted in a mission into a church, is about like taking a cat by the tail and pulling her across the floor backwards. It is hitching all the way along. I made up my mind a long time ago that if I established a mission hall work, I would either tie up to the nearest evangelical church, or I would start with an evangelistic church from the outside. Sabbath afternoon I would have a Gospel service, and Monday night, Tuesday night, Wednesday night, and Saturday night I would have them. I would skip a stitch Friday night. I would have a supper, and I would meet some of the people, and at seven o'clock I would say, "Let us go up to the church." I would take them up in a body. You don't know how people feel without friends, or what a terrible thing it is to go in alone. I would bring them in in a group, and so bind the mission hall to the church. I would either do that, or I would put a font in the hall, and I would put a communion table in front of that, and, when I got anybody to believe in Christ I would baptize him, and then feed him at the Lord's table, and so start an evangelistic church in that way. In all the movements that we have tried, I think that is the one St. Paul would have tried.

Now again, let the church be philanthropic. It is not going to do to say to a person who is poor and in trouble, "Believe in the Lord Jesus Christ. There is the door, I cannot do anything for you."

I tell you, friends, we have got to apply our energies to the solution of these problems. I know that all sorts of reasons are given for not helping the poor. They say, "Just as soon as you commence to help a poor person, he will lie down on you, but you may try it." I believe that Christians bound together in the church should extend a friendly hand to those who are in trouble and sorrow. I do not think that philanthropy is an end, but it is a means. I believe that through philanthropy we shall get people around us. It is not sufficient to say to the poor man, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." It is true that, if they take Christ and seek first the "Kingdom of God and His righteousness," all these things shall be added unto them, but you cannot make them believe it. The only way you can make a poor, wretched person believe in Christ is to befriend him in the spirit of Christ.

Christian workers, what a blessing it is to labor in difficult places! Difficulties give fascination and interest to life. Matthew Arnold complained that American life is not interesting. Take anything that is beset with difficulties, and you will find your work interesting. I congratulate you who are working under difficulties, and going into dark places; it is making your lives worth living. There are some people who never know what it is to fail; they always put themselves where the social currents converge in their favor. It is your duty and mine to be where the thickest of the fight is. As a poet has said, "High deeds haven't met the fringy edges of the fight, but the pell-mell of war." Let us wave our torch in the darkest places. Let

us bring to bear upon them the Gospel of Christ.

These are true, sweet lines of Whittier's:

"Others shall sing the song,
Others shall right the wrong,
Finish what I begin,
And all I fail of, win."

"What matter, I or they?
Mine or another's day,
So the right word be said
And life the sweeter made?"

"Ring, bells in unreamed steeples,
The joy of unborn peoples!
Sound, trumpets far-off blown,
Your triumph is my own!"

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

THE WORLD.—The following summary of foreign missionary work in 1890 is condensed from "A Statistical Review of Protestant Missions to the Heathen," recently published in the *New York Independent*.

ENGLAND.—Seventy Societies, reporting 1,483 missionaries, 831 unmarried ladies, 1,931 native ministers, and 260,037 communicants.

SCOTLAND.—Seventeen Societies, reporting 222 missionaries, 138 unmarried ladies, 42 native ministers, and 23,970 communicants.

IRELAND.—Two Societies, reporting 17 missionaries and 539 communicants.

THE NETHERLANDS.—Thirteen Societies, reporting 88 missionaries and 6,901 communicants.

GERMANY.—Eighteen Societies, reporting 485 missionaries, 101 unmarried ladies, and 110,351 communicants.

SWITZERLAND.—Three Societies, reporting 142 missionaries and 11,859 communicants.

DENMARK.—Three Societies, reporting 8 missionaries and 233 communicants.

FRANCE.—Two Societies, reporting 41 missionaries and 9,134 communicants.

NORWAY.—Four Societies, reporting 52 missionaries and 20,905 communicants.

SWEDEN.—Seven Societies, reporting 48 missionaries and 194 communicants.

FINLAND.—One Society, reporting 6 missionaries and 87 communicants.

UNITED STATES.—Fifty-six Societies, reporting 1,361 missionaries, 837 unmarried ladies, 190,023 communicants.

DOMINION OF CANADA.—Twelve Societies, reporting 114 missionaries, 35 unmarried ladies, and 12,244 communicants.

WEST INDIES.—Eleven Societies, reporting 240 missionaries and 122,576 communicants.

ASIA.—Sixteen Societies, including a number of Tract and Book Societies in India and China, and two Societies in Batavia, report 16 missionaries and 6,300 communicants.

AFRICA.—Twelve Societies, employing 74

missionaries and showing 25,827 communicants.

PACIFIC COAST, including the Melanesian Mission, the Hawaiian Missionary Society, and the Australian Wesleyan Missionary Society.—Eighteen Societies, reporting 102 missionaries and 73,666 communicants.

The total summary for the whole field shows 4,495 missionaries, 2,062 unmarried ladies, 3,374 native ministers, 42,870 native helpers and 885,216 communicants—an increase of 32,456 during the year.

LATAKIA, SYRIA.—On the 11th of December, 1892, the Lord's Supper was administered in Latakia. There was an accession of three: a boy and a girl from the boarding-schools and the wife of a shoemaker who was received into the fellowship of the Church a year ago. Six or eight other boys wished to join, but were advised to wait until they should be more thoroughly instructed. Mr. Stewart also writes: "We have as yet received no help from Beirut nor from Constantinople, and the prospect is that our mountain schools will not be reopened for a long time."

CYPRUS.—We take the following reference to the work in Cyprus from a letter that Mrs. J. R. W. Stevenson of Blanchard, Ia., recently received from Rev. J. R. Dodds, and has kindly forwarded to us. It was written during a visit to the island at the beginning of the year, and contains fresh and gratifying information. He says that M. Saada, our licentiate, is doing splendidly. "He preaches to large audiences. The greater part of those who come to hear him will not enter the building for fear of the jibes of their friends: but he preaches with the windows and

doors open and the yard is full of people. One Sabbath a priest came to hear him and sat inside. When he began the Greeks sent to Athens for a large supply of books against the heresy of Dr. Kalapathakes or against lying evangelists. M. Saada bought one and answered all its points publicly and so effectually that they do not venture to peep or mutter. The Greek paper published in Larnaca is pointing out the ignorance of the priests, asking what can we ever amount to with such men for teachers and leaders. The people do not hesitate to contrast them and their stupidity with our licentiate and his intelligence and eloquence."

FORMOSA.—For twenty years Dr. Mackay, of the Canada Presbyterian Church, has labored on this island. He is able to report to-day 2,605 baptized Christians, 50 native preachers, 2 ordained pastors, and many other workers—a result which shows that his work has been owned and singularly blessed of the Lord.

OCEANIA.—An interesting account of the progress of the Redeemer's Kingdom in the island of Niuè is given in the December issue of the *L. M. S. Chronicle*. Niuè is a raised coral island, 200 feet above the level of the sea, 40 miles in circumference, and with 4,500 of a population. Barren on the coast and fertile in the center, the soil produces yams, bananas, sugar-cane, and usual tropical fruits. The inhabitants were not cannibals, but infanticide and fratricide were common. "Wild boars" was Captain Cook's description of them. The Gospel reached them mainly through themselves. Williams had visited them with some Aitutakai teachers, but they had to withdraw. One of the Niuèans in 1846

joined a whaleship, came to Samoa, was taught by the late Dr. Turner, baptized, and returned to his island. Dreaded at first by his superstitious countrymen as a messenger of evil, and then trusted as a herald of good, he began to tell of the outer world, and the advance of the people through a new religion—the Gospel of Jesus Christ. Then he fell himself into the crooked ways of sin. His followers, however, savage though they were, clung to his creed and not to the man. A Samoan teacher and his wife were sent to them. He studied their ways; he learned their language; he translated them parts of Scripture; he gained their confidence; he taught them of Christ; and in 1861, when the first European missionaries landed, there were only eight avowed heathen people in the island. Family worship was becoming general, and five large chapels had been built. Much work remained to be done. But the half-century has witnessed a marvelous change. Savages then, Christians now, with twenty of their number laboring in other fields and eighteen under training, with eleven churches and ten pastors maintained by themselves, and a yearly contribution of £318 to the London Missionary Society—not in money, but in kind—the produce of their island. “Come, and behold the works of the Lord.”—*The Missionary Record*.

MOLUCCA ISLANDS.—We clip the following novel case of missionary testing from the *Chronicle* of the London Missionary Society:

Seram is the largest of the Molucca Islands, and among its inhabitants are the Alfoers, for whose conversion but little has

been done by the Dutch missionaries on the coast at Amahey and Lokki. They are a fierce and cruel people. Some time since, a young man, knowing the Alfoers' language as well as he did the Malay, was sent by his teacher to see if anything could be done to establish a school in the Alfoer village of Absano. At first he said nothing about school or Christianity, but, sitting down under a tree, played on his violin and sang some Malay songs. Very soon the whole population gathered around him, and, having good ears, they caught up the melodies very readily. Then the young man began to talk about Ambon, and about the Dutch. Having said something about soldiers, the younger portion of the gathering at once wanted to know how to march, and our missionary, knowing some words of command, began to teach them. Presently they said: “This is a clever man. He must know a great deal.” “Oh, yes; I know a great deal. I can tell you about the Lord of Heaven” (*Oepoe lanyit*), “who made and sustains all.” At last he told them they must rest on Sabbath, the Lord's great day, and talk and think about Him. On the following Sabbath, accordingly, a great number assembled and he talked about sin and forgiveness. “This is very good,” said the people, “but it cannot be that God wishes us to rest on Sabbath. Our fathers never did so. All days were alike to them. Indeed, Sabbath was the great hunting day.” “Yes, but this must cease, and you must stay at home and talk about God.” “Well,” they said, “we will put you to the proof. Next Sabbath we will go to the hunt, and if we catch nothing, we shall believe you.” It was a trying time for the young man, for they started off in large numbers when Sabbath

came, and went to the place where they were wont to find most game. Meanwhile, the missionary laid the matter before God, and to his delight, when they returned the next day, they had taken nothing. The natives were greatly struck by this fact, but said: "We must put you to one more test. We will go out again in a day or two, and, if we get plenty of game, then we shall believe in you and your teachings." Accordingly, they went off shortly after, and this time the young man accompanied them. He had again laid the matter before God, and, to his delight, there was plenty of sport that day. The Alfoers at once evinced their delight, and pledged themselves to keep the Sabbath for the Lord, and to honor and serve Him.—*Translated and abridged from "De Macedonier," 7 de. Aflevering, 1892.*

CEYLON.—In October, 1815, Revs. Warren, Meigs, Richards and Poor sailed for Ceylon. They met with a hearty reception at Colombo, by the Governor, Sir Robert Brownrigg, and other distinguished persons. Having received permission of the Governor to establish a Mission at Jaffnapatum, the northern district of the island, Warren and Poor settled at Tillipally, and Meigs and Richards at Batticotta, being seven or eight miles distant from each other. At each of these places there was a large church, though without a roof, and a dwelling house, to which were attached three or four acres of land. These churches and dwellings had been built by the Portuguese in the sixteenth century. In 1820, Mr. Garrett, who had been sent out by the Board to take charge of the printing establishment in connection with the Mission, arrived, but was immediately informed that

the government would not allow any increase of American missionaries on the island. He was served with an order to leave within three months. This restriction was in force eleven years, and might have proved to be the extinction of the Mission; but, in the good providence of God, none of the missionaries previously in health were removed by death or disabled through sickness. The missionaries were compelled to cultivate a little ground well instead of spreading over a great extent of territory, and the results were very satisfactory. The American missionaries in Ceylon paid more attention to week-day schools than many missionaries in India, and as a result the church was composed largely of a membership that had been trained in the schools. The native churches were, in a great measure, the offspring of the schools. Neither caste nor any other form of heathenism excluded the missionary or the catechist from the houses of the natives. The converts also were not subjected to any special difficulties in obtaining a livelihood, as was the case in India. Under such favorable circumstances, and under the efficiently conducted system of schools, the Mission on Ceylon prospered exceedingly.

AT HOME.

OLD BETHEL, ILL.—The L. M. S. of Old Bethel has held ten regular meetings during the past year. Owing to providential hindrances no meetings were held in January and April. Number of members, thirty-one. Average attendance, ten. Part of our members are only contributing members and do not attend our meetings. Our work has been similar to that of former years, trying to raise money for missionary purposes, or, in any way that

we could, aiding in Mission work. Fifty yards of carpet have been made and sent to I. Mission. Although the interest manifested in our meetings has not been as great as it might have been, yet may our coldness in the work not hinder the blessing of God from resting on our feeble efforts to advance His cause.

The Angel of Death has visited us and taken two of our members from time to eternity—Mrs. Houston and Mrs. Cathcart. Their work on earth is ended. They are now, we trust, enjoying their reward. May we who are left behind be more active in the service of our Master, knowing that ere long we too must leave this earthly land. May we have our work all done when the Master calls us home, and may we be found among those to whom He shall say, "Well done, good and faithful servants."

EMMA FINLEY, Pres.
MARY DONNELLY, Rec. Sec.

TREASURER'S REPORT.

Amount carried over from last year.....	\$ 2 09
Donations.....	6 76
Proceeds of literary contest.....	15 95
Proceeds of picnic.....	60 90
Membership dues.....	32 00
Tax.....	20
Fifty yards of rag carpet, valued at.....	20 00
Total.....	\$137 90

DISBURSEMENTS.

Express on articles shipped....	\$ 0 25
Expenses of contest.....	3 35
Expenses on rag carpet.....	10 08
Expenses of picnic.....	32 04
Sent to Foreign Mission to pay expenses of a native teacher at Soda.....	25 00
Sent to Domestic Mission.....	15 00
Sent to Southern Mission.....	10 00

Sent to Indian Mission, fifty yards of rag carpet, to value of....	\$20 00
Paid for exchange on drafts.....	10
Presbyterial tax.....	70
Total.....	\$117 52
Balance on hand.....	20 38

RESOLUTIONS.

God having called home to Himself our beloved sister, Mrs. Margaret Cathcart, on August 12, 1892, we desire to express our humble submission to our Father's will in this bereavement, and to record the great respect and affection in which she was held. But we mourn not as those who have no hope, for we know that "precious in the sight of the Lord is the death of His saints."

Her death removes from earth one of those beloved and honored women who in their own quiet and beautiful way have been working for the advancement of Christ's Kingdom.

God was pleased to cause her to suffer long and severe sickness at different times, yet her trust in Him was not shaken, but continued firm to the end. It was a delight to visit her in her sickness, she was always so cheerful and took so much pleasure in talking of her Saviour.

We, as a Society, tender our heartfelt sympathy to the bereaved family. While we mourn with them the loss, yet we also rejoice in the evidence furnished by her Christian life and triumphant death that the Master she so loved and served on earth has ministered to her an abundant entrance into the eternal city.

In behalf of the L. M. S. of the Congregation of Old Bethel we desire to offer a tribute of love and respect to the memory

of our mother, Mrs. Mary Houston, who departed this life July 19, 1892.

She was a great sufferer for more than twenty years. She was on the verge of the grave during a good part of that time, yet she bore her lingering and painful sickness with a degree of patience and fortitude which nothing but saving faith in the living Redeemer could impart.

We bow in calm submission to the will of Him who doeth all things well. Although not able to attend the meetings, she was asking at every opportunity about the welfare of the Society; her generous contributions prove that the cause of Missions had a central place in her affections.

We, as a Society, extend our heartfelt sympathy to our aged father, deprived of his companion and stay, and to her children and grandchildren, deprived of her example and advice, and that we ask for them the consolation of "Him who is touched with a fellow feeling with our infirmities." The Master will say unto the faithful, "Enter thou into the joy of thy Lord." With Christ here they shall be with Him forever.

"Forever with the Lord,
Amen, so let it be;
Life from the dead is in that word,
And immortality."

MONOGRAPHS.

MRS. ELZINA DODDS BALPH.

Once more the hand of God has been laid upon our Mission in Syria. The Providence that called away Mrs. Balph is full of mystery—"a wheel within a wheel." We stand in awe before it all, for the "rings of the wheels" are "so high that they are dreadful." But we rejoice that these "wheels are full of eyes round about," that they are beside the "four living creatures," and that they go "straight forward" to fulfill a loving purpose. It is no blind fate that guides the wheels of God. All is wisely and lovingly guided by Him whose "likeness is the appearance of a man on His throne above." Truly, "God's ways are not our ways," and what we know not now we shall know hereafter.

When I first heard of the death of Mrs. Balph, I could not believe it. It seemed so strange, it was too high for me. We

must humbly and in faith bow to the will of our Master. I cannot write an obituary notice of Mrs. Balph without making it, I fear, too personal. Few families have been so intimate as the family of Dr. Balph and my own. Few friends are allowed such sweet fellowship here as was enjoyed by Mrs. Balph and Mrs. Smith. One of the first thoughts that came to me on hearing of Mrs. Balph's death was that they were together again. I seemed to see them together walking the golden streets, and with rapture of joy beholding the face of the Great Redeemer. Mrs. Balph's was truly a loving, Christian character. She was very quiet and retiring, but devoted to her own, which included her friends, her family, her Church and her Master.

As the Doctor acknowledges in his letter to me, it was Mrs. Balph that took the Doctor to Syria. Only one consideration could have taken her and her family there.

She shrank so much from the long journey, that she had said that she would rather stay there till her work was done than to cross and recross the ocean.

The circumstances of her death are very touching. She had given birth to an only daughter, and was apparently recovering rapidly, when symptoms of blood-poisoning set in, which, after eleven days, resulted in death. It is a pleasure to record the happy experiences of her last days. The gentle hand of her loving Saviour put His trusting child to sleep. Her mind was filled with thoughts of an earthly communion season she had hoped to enjoy. The Doctor says: "Her death was a glorious triumph." Her peaceful trust was not disturbed by the thought of leaving her babe. "God will provide" was her answer for all. She had asked her friends to meet and pray for her, adding: "I have all faith in prayer."

The evening before her death she kissed her family all good-by, then placing her hand lovingly on her husband's face, she said, "All is well." How fitting a close was this to so gentle and faithful a life, only that it seemed all too short. Her name will be lovingly spoken for long years to come. Her memory will be precious to many, and especially to her bereaved husband and children. A halo of prayer and blessing will follow them. Let us remember the Doctor's request, and take them with us to a throne of grace, and be ready to welcome the motherless children when their Aunt Willa Dodds shall bring them back to their native land, and let us not forget the precious souls and toilsome workers in the far-off Mission field. May it not be that God is in this way teaching us to pray more earnestly for Missions?

J. C. SMITH.

THE INFIDEL AND THE MINISTER.

A very learned minister preached a series of sermons on infidelity for the benefit of a very learned man in his church. There were some seven sermons, and he rendered them to his entire satisfaction. Soon after he got through the infidel came to him, said he was a Christian and accepted the Lord Jesus Christ. He was very much gratified. He took all the credit to himself. After it was all talked over, he said: "Now, my dear friend, will you tell me which of my lectures it was that convinced you?"

He said: "Sir, it was not any of your lectures. It was that poor, hobbling, colored woman, who, when she came out, would mutter among her tears, 'O my precious Saviour, my precious Saviour, I could not live without you!' and I watched that woman and saw that it came right straight from her heart. I did not hear all that you said, but I was deeply attracted and convinced by what she said."—*Christian Alliance*.

A GOOD EXAMPLE.

There is a Young Woman's Christian Association of fifty members in London, which is largely composed of servants and shop-girls, whose average income is about ten dollars a month besides board and lodging. These fifty young women have undertaken to be responsible for the support of a missionary in China, each one pledging herself to give or collect for this object ten dollars a year. Those who cannot give this sum take a collecting card and collect it in small amounts, during the year, from their relatives and friends. They have thus not only raised \$500 a

year during the last two years, but they have also interested many outside friends, securing subscriptions from them in aid of the cause. Mr. Moody has said, "It is better to set ten men to work than to do ten men's work." These young women have not only raised \$500 a year, but they have probably interested ten times their own number in the work abroad.

They pray for their missionary substitute by name at each of their meetings. They write to her regularly and hear from her in return. They share in her joys and sorrows, in her discouragements and successes.

The children in her schools, the women whom she visits in the homes, the inquirers and the converts, are all living realities to them. This work in China is their work.

After these girls in London had been giving in this way for two years they began to feel that they should do more than they were doing; that to give money was, after all, a small thing compared with giving life, and that one of their own number should go in person as a missionary. They began to pray at all their meetings that God would lay it upon the heart of some one to offer herself for the work. God heard their prayer, and the daughter of their Secretary, the most highly educated, the most talented and devoted of their number, expressed her willingness to go, was accepted by a missionary society in England, and is now laboring as a missionary in India.—*From "A Great Opportunity."*

"BORN OF INCORRUPTIBLE SEED."

A missionary in India relates the following interesting story of meeting a man in the village of Pulayam who had received no instruction from any one and yet had

become "wise unto salvation" through private study of the Holy Scriptures. This man one day found a torn tract on which a prayer to God was printed. He learned this prayer, and loved to repeat it. By and by he asked God to send him the *whole* of the prayer. One day he saw a child playing with a small book, and on looking at the book found that it contained what he was seeking. A little later on a merchant brought a New Testament, which he purchased. He studied it, committed much of it to memory, and thought over its truths. When Mr. Goffin met him he had solved for himself many difficult parts of Scripture; and on being asked how it was that he alone of all the hosts of people around him was thus in possession of so much precious truth, "Devuni yerpatu" ("God's election"), was his answer.

A FEAST FOR THE DEAD.

Among the feasts of the Nusairiyeh people of Syria is one termed a "Feast for the Dead." It is observed one week after the death of the person on whose behalf it is celebrated, and is of a religious nature.

The Nusairiyeh and also the Moslems, as well as many in Christian countries, rely on their deeds of charity and benevolence to pass them into heaven, and lest a man might not have been diligent enough in this direction while living, it is done for him after he is dead, and consequently the feast is given at the expense of the estate of the deceased, or by his friends, provided he left nothing. I never knew a feast to be celebrated on behalf of a woman, and the reason they are not thus honored is because the Nusairiyeh do not credit women with having souls, and hence a

feast is not necessary for them, because they have no future.

If the deceased was a person of little or no prominence the supper will be a small affair and only the friends and relatives and the poor of the immediate vicinity will be present, and just here it should be remarked that these demonstrations are made principally for the benefit of the poor, to redound to the credit of the deceased, and it might also be remarked that almost every one is poor on such occasions as this.

But if the departed was possessed of large property the preparations will be made on a scale to correspond and the whole country side will be invited. Great quantities of rice and cracked wheat (*burghul*) will be provided. Sheep and goats will be slaughtered, and possibly the fruits of the season, if available, will be furnished, such as oranges, figs, grapes, apricots, melons, etc. When the morning of the feast arrives the people begin to assemble from all directions, like vultures on the scent of carrion. Men, women and children all flock to the feast, the most of them poor, and scarcely ever getting enough to satisfy their voracious appetites, and all determined to do their part toward helping the deceased through to Paradise. Many of them come armed with flintlocks, large knives and pistols, because feuds abound among them, and, like the nations of Europe, they consider that the surest way to preserve the peace is to prepare for war.

If the deceased was generous during his lifetime, was accustomed to feed the hungry and clothe the naked, many sincere regrets will be expressed because of his, to them, untimely death; but if he was close and

stingy, and begrudged a morsel to the needy, then they will rejoice that they are allowed to eat at least one good meal at his expense, even though it is after he is dead. (Some of the relatives of this latter class are members of Christian Churches. They keep a tight grip of their riches until they can enjoy them no longer, when they devise a small proportion to some benevolent or charitable institution as a peace offering to the Lord.)

Thousands of people frequently come together on such occasions and all the surrounding villages are put under tribute for utensils. The eating utensil ordinarily used on such occasions is a deep earthen vessel, conical in shape, with a flared rim, and holding two or three quarts. In each of these vessels a piece of meat is placed, which is quite a rare bit to most of them, and then the vessel is filled with rice or cracked wheat, dressed with clarified butter, and properly seasoned, and a bucket line is formed by which the vessels are distributed among the crowd. The meat is placed in the bottom of the vessel, because, being a luxury to the peasantry, it would probably be abstracted before it proceeded far on its way. The people seat themselves on the ground around the vessels, distributing themselves by twos or threes, according to their several capacities to dispose of the contents. Usually no attempt is made to furnish spoons to the multitude. They make use of the feeding utensils that nature provided. We often hear the expression that fingers were made before forks, and if the Arabs have such a proverb it would probably be that hands were made before spoons. It is astonishing to see the rapidity with which the vessels are emptied.

The most of the food is eaten, but some of the poorer people transfer part of theirs to their bosoms and carry it home to their children. I remember seeing one child of the desert, who wore but one garment with a string tied around the waist for a girdle, and who had thus stowed away a great quantity of material which he had no doubt gleaned from various vessels.

The Arab has an amazing capacity for victuals. He can dispose of an immense quantity when he has the opportunity, but he can exist on very little when necessary.

After the feast, if the departed has left a widow it is customary for her to dance over his grave, not as a matter of rejoicing, but to express her sorrow. The band, consisting of a pipe and a drum or two, plays a sad and melancholy tune while the bereaved widow sways back and forth to the doleful music, improvising some laudatory or regretful sentiment. For instance, on an occasion of this kind in the rainy season, the widow danced, and sung in a wailing tone, "O, Hassau, O, my little Hassau; I did not want you to die and be buried in this cold and rain." Had he passed away during the summer season it would have been rather more pleasant for herself and the guests, but death claims all seasons for his own, without regard to comfort or convenience.

W. S.

"THINE IS THE POWER."

The son of a Hindu of position, a magistrate, recently professed faith in Jesus and was baptized. He was immediately harassed by his relatives with a view to his being brought to remain within the pale of Hinduism, and was at length so terrified that he consented to deny his Lord, and signed a paper to say that he had been de-

cayed away by the missionaries, and that he had really never been baptized at all. No sooner had he done this than his arm—the arm that had been used to write the falsehood—began to be paralyzed, and this affliction the boy interpreted as a direct token of the Divine displeasure and a gracious intimation of the moral and penal effects that must follow did he abide by what he had done. He immediately repented of his sin, repudiated his denial of his baptism, re-affirmed his faith in Jesus, and was forthwith outcasted. Several Calcutta doctors declared the case of his paralyzed arm to be hopeless, and the missionary, specially interested in the young Christian, has their letters to that effect. There were grounds, therefore, for fearing that the lad might carry through life this mark and reminder of his early fall from faith, and of his Saviour's gracious interposition to recover and restore him. But believing prayer was offered in his behalf, and God speedily and completely healed the disabled limb, thus adding another to the many tokens of the love and the power that combine to save the sinner, and the fullness of the salvation which the sinner is free by faith to claim.—*R. Wright Hay.*

THE WORK FOR THE INDIAN.

The work for the Indians is in a peculiar sense work for the heathen who are "at our door." They have an especial claim upon us. The true "sons of the soil," the most distinctively American people within our boundaries, until this last decade we have made it impossible for them to receive protection from our laws. We have herded them in crime-sodden reservations. We have pauperized them by rations dealt out as a premium upon laziness. We have cut

them off from civilization, shut them out from citizenship, and left them untaught and unaided. We have retained in our treasury millions of money by our own treaties due to them for the education of their children. And we have been readier to spend ten millions to fight them than one million to teach them. This is now changing. Over 20,000 Indians have received allotments of land; over 16,000 are already citizens of the United States; and the government provides school accommodations for nearly 20,000 Indian children. The call to our Churches to support and enlarge their Christian work among the Indians by these changes is rendered still more imperative. These are the years in which the surroundings and the standards of civilized life are to be fixed for these people, and they will begin civil zed life as Christians, or without Christian help and Christian institutions, as the Christian people of our land are faithful or unfaithful to this opportunity.—*Rev. Dr. Merrill E. Gates.*

“TERRIBLY IN EARNEST.”

When Dwight L. Moody had returned from England after the wonderful work there which made him famous, he held his first evangelistic services in New York City. Every leading New York City daily newspaper had its representative at the meeting. The reporters were there—note-books in hand and pencils sharpened at both ends—and they proposed to figure out the secret of that man's wonderful success. In Chicago Mr. Moody had been regarded by many as a crank, a fanatic; but in the great cities of the old world he had preached to tens of thousands and moved community after community. How could it be

accounted for? What was the secret of his success? When we took up the papers on Monday morning, this was the verdict:

“He is terribly in earnest.”

And a man must be terribly in earnest if he would make an impression upon a world where men are “moving fast, living fast, sinning fast and dying fast.”—*The Presbyterian.*

It is calculated that the Bible has now been translated into so many tongues that it is accessible to fully 1,000,000,000 souls. There are still, however, some 2,700 languages and dialects into which it yet has to be rendered, and nearly 500,000,000 who cannot be directly reached by its means.

A DREAM AND A REALITY.

I read of a boy who had a remarkable dream. He thought that the richest man in town came to him and said: “I am tired of my house and grounds; come and take care of them and I will give them to you.” Then came an honored judge and said: “I want you to take my place; I am weary of being in court day after day; I will give you my seat on the bench if you will do my work.” Then the doctor proposed that he take his extensive practice and let him rest, and so on. At last, up shambled old Tommy, and said: “I'm wanted to fill a drunkard's grave; I have come to see if you will take my place in these saloons and on these streets?”

This is a dream that is not all a dream. For every boy in this land to-day, who lives to grow up, some position is waiting as surely as if rich man, judge, doctor or drunkard stood ready to hand over his

place at once. Which will you choose, boys? There are pulpits to be filled by God-fearing ministers, and thousands of other honorable places; but there are also prison cells and drunkards' graves. Which do you choose?—*The Christian Advocate.*

THE ACCOUNT NOT READY.

"What makes you so dull to-night, Harry?" said one young clerk to another.

"I'm so bothered about my accounts. I can't get them right. I have been to a great many places to-day collecting, and I have not so much money as I ought to have."

"Oh, never mind. Don't think about that now. What's the use of worrying over it any more? Put it by till to-morrow."

"It's all very fine to say that, but I can't put it by; I have got to give in my book to the governor the first thing in the morning. How can a fellow help thinking about it, when his accounts are not right?"

Are your accounts all right, reader? Are you ready to meet your Master? He never forgets anything; and He may call on you to give in your account before you expect it.

In other words, are you prepared to meet your God? Are you ready to account to Him for all He has intrusted to you—time, health, strength, advantages, opportunities, a heart to love and hands to serve Him with?

If not, can you go about with a light heart? Can you forget? Can you be happy?

The only thing that can give you real, well-founded cheerfulness, is now to seek the blood of Christ to wash away your

sins, and by the Spirit's help to live to God; for thus, and thus only, can you have a good conscience, and without that you cannot be happy.—*Selected.*

"GO BECAUSE IT RAINS."

"I suppose that you won't go to Sabbath-school to-day, Lucy?" said her mother, one stormy Sabbath morning, settling herself to read.

"Please let me go to-day, mamma; I want to go because it rains."

"Why, Lucy, that is my excuse for staying at home. How can you make it a reason for going?"

"Our teacher always goes, mamma, in all weather, although she lives so far away. She told the class that on Sabbath, when she went through the storm, and did not find even one scholar, she was so discouraged that she could not help crying. She asked us, too, if we did not go to our day-schools in the rainy weather, and she said, while we must obey our parents, if we ask them pleasantly to let us go they would likely be willing. Mamma, will you please let me go to-day?"

"Well, I am willing, my dear, if you wear your school suit. Go and get ready."

But the mother no longer took any interest in her book, but said to her husband (a lawyer), who came in from the library, "Lucy is going to Sabbath-school to-day because it rains, so that her teacher may be encouraged by the presence of at least one pupil. Suppose we go to the chapel for the same reason, if not for a better."

"Agreed. I never could plead a cause to an empty court-room, and the minister must find it hard work to preach to empty pews."—*English Paper.*

LETTERS FROM CHRISTIAN WORKERS.

LATAKIA.—The following extract is made from a private letter recently received from Miss Wylie. Our only excuse for publishing it, without waiting for special permission, is that the many friends of the late Mrs. Balph will be anxious to hear something respecting her last hours from one who was with her and enjoyed her confidence :

“Mrs. Balph got along nicely for a week after her little baby was born. Never did a little girl receive a warmer welcome in this town. When it was a week old Miss Dodds returned to Mersine. They were needing her and anxious to have her back. Mrs. Balph seemed quite well, and there were enough of us to take care of her. That afternoon she had some fever.... Sabbath was our communion, and when I went in that morning to arrange to stay with her long enough for the doctor to go to the Table, I found her in tears. I said, ‘Mrs. Balph, you must not be discouraged.’ She replied, ‘I have just been telling the doctor if this fever does not break that I cannot get well.’ But I urged, ‘You must not give up; remember how much the doctor and the children need you and how desolate they would be if you were to leave them.’ Her answer was, ‘I have thought of all that and I will do the best I can, but at the same time I want to be willing to submit to God’s will, and if I do not get well I want to be prepared for the change. I would like it if you could all arrange to come in and have prayer with me some time to-day. I have great faith in prayer. I know that He does not always answer

them in our way, but He always does what is best for us all.’ I do not think she shed any tears after that. There was no conflict between her will and God’s. After that she did all she could to get well, yet she seemed to have no anxiety as to the result or any desire more one way than the other, only that she might conform to the will of the Father. Her faith was strong all the time. She did not doubt for a moment but that all was right, and she talked of it all the time as calmly as if she were going to take a journey to see her friends. Once when the doctor said, ‘What wonders you will see,’ she said, ‘I do not think I will be looking at the wonderful things. I will be satisfied if I can see Jesus.’ The doctor did not want to leave her at all on Sabbath, but she would not consent but that he would go and commune. That afternoon we met and had prayer-meeting in her room. We were afraid of wearying her, but she would not be satisfied till we had all prayed and she asked us to sing a part of the ninety-first Psalm. In the evening she called her little boys to her and talked to them a long time, urging them to love Jesus and do as He wished them. She said to me, ‘Give my love to the native brethren and ask them to pray for me. I have great faith in their prayers.’ Monday evening, when we were about to have worship, she asked me to sing, ‘I to the hills will lift mine eyes.’ Sabbath we telegraphed for Miss Dodds and she received it just in time to catch a steamer coming to Latakia. She arrived Tuesday morning and that afternoon Mr.

Stewart started for Miss Cunningham, returning Thursday afternoon. It seemed to me the efforts that she and Dr. Balph made to save her life were almost super-human, but as he says, 'when God calls, human skill and human help are all in vain.' Thursday night she bade them good-by. She said she had worried about the boys, but now she knew that God would provide for them, and she commended them to His care. Friday she was better all day, but Saturday she was worse again. They sent to Mr. Stewart to have prayer with her, and the doctor said we could only pray now that God would be glorified. Saturday she bade them good-by again. All Sabbath she knew every one, though she could scarcely speak. She seemed to suffer no pain, only weakness. About dark she lost all consciousness and slowly breathed her life away. At one o'clock the long struggle was over. Her sweet spirit had fled to the portals of glory, to be forever with the Saviour whom she loved so well. She was a lovely woman and we will all miss her. But it is in her home that the loss is the greatest. That can never be made up for. . . .

"She was quiet and a keeper-at-home, so that she was not very widely known, but she was liked by those who did know her, and the sympathy with the doctor has been very great. . . . God was very good in bringing Miss Dodds and Miss Cunningham here, and then we were able to get nearly everything she needed, so that we have the satisfaction that everything was done that could be done and that there was no lack of care.

"She was buried Monday evening in the little cemetery by the chapel. Mr. Stewart had English service for ourselves and

then Arabic service in the church. There were a great many people present. But we do not think of her as lying there, but as lying safe in the Everlasting Arms, free from all sorrow and suffering. We are not able to read this sad Providence. To our human eyes it seemed that she was needed for her family and to help us all in our work. But we know that God makes no mistakes and we submit to His will."

LATAKIA.—The friends of the Syrian Mission will be glad to read the following translation of a letter written to our retired missionary by Mr. Yakob Jerraidini, the oldest of our native licentiates, and one who has been for many years connected with the Mission:

TO THE HON. REV. & C. HENRY EASSON:

May the Lord continue his life.

We send you many greetings and declare that we have great longings to see you again in good health. If you ask concerning ourselves, both Helani and myself are at present in the same condition as we were. We were hoping that you would return to us after having seen your native land and secured a return of health, but when we heard that you had resigned, we were filled with grief and said we will never meet again in this world, but we have the hope and trust that we will meet where there will be no more parting. We have heard that your health is not good; this caused us great sorrow, and we asked of God that He would heal you completely and return to you perfect health and strength.

It is not necessary for me to write you about the present condition of things in

the mountains, for I have no doubt you have heard. The schools in Latakia are going on as usual, also the work at Gunaimia and Suadia, Metn and Tartoos. We trust that God in answer to your prayers and the prayers of the Church of the redeemed will turn all things to good. This is our belief and hope—that all things will work together for good to those who love God.

My dear friend, as you know, I am in great straits about a house to live in, because every little while we are compelled to move and find a new home, and this is my greatest trial in this life, especially because of Helani's poor health; it is very hard for her to have to move so often, at least once or twice a year.

Therefore, because of these conditions and circumstances, I have concluded to write my thoughts on this subject. They are: If you find it possible and think it good that some of the brethren in the home land, so renowned for doing good, should by your zeal and that of your lady be persuaded to gather for me about £100, and send it to me, as a loan, not as an alm, and

I will covenant to pay it back, if God's wills, at the end of five years, and by this help I will be able to secure a house of my own, and all of the honor will be to you and your lady.

You know I have been a faithful servant of the Latakia Mission for twenty-two years, and now I have a large family of eight souls, and it is very hard for me to move from house to house so often.

I have the hope that my request will be accepted, and this favor and kindness we will add to what is due you because of your former benefits to us. Because of the love you bear us we hope this will not be a hard task for you to undertake. Again I repeat, I ask it not as an alm, but as a loan.

Helani joins in salaams to your lady and Mizpah, and my children, Emily, Molli, Sami, Katie, Adale and Toufik kiss your hands and the hands of your lady, and they kiss the two cheeks of the lady Mizpah. Sami, by your help, is in college at Beirut, and is very much obliged. May God keep you to your servant,

YAKOB JERRAIDINI.

EDITORIAL NOTES.

—At the bi-monthly meeting of the Board of Foreign Missions, on Monday, January 30, two applications to be sent out as foreign missionaries were acted on. Miss Lizzie McNaughton, who is a sister of Mrs. Moore, wife of the physician recently appointed to Suadia, was assigned to work in Latakia. Her testimonials are of the highest order. Rev. W. W. McMillan

writes of her as "an untiring Sabbath-school worker," who "possesses high moral and religious character, is quick in thought and apt to teach, and will not shrink from the responsibilities of her place." To her qualifications as a teacher, Mr. B. S. McFarland, Superintendent of Olathe public schools, under whose supervision she has been employed for nine

years, also testifies as "exceptionally good." The other applicant is Miss Jennie B. Dodds, daughter of Rev. Josiah Dodds, of Topeka, Kansas, and sister to Rev. J. Boggs Dodds, now on his way to Syria. She says: "After prayerful consideration and fully persuaded in my own mind that God is calling me, I desire to begin the new year consecrating my life to His service." Mr. J. L. Hughes, principal of the school in Newman, Ill., where Miss Dodds has been teaching for two years, commends her in the highest terms: "Her remarkable success proves her ability. . . . Possessing rare tact and collegiate qualifications, she is thoroughly competent for either graded or High School work. Her devotion reaches sacrifice and her personality wins the love and respect of all with whom she associates. As much could be said of her character and consecration to the will of Him who went about doing good." Miss Dodds has been appointed to labor for the present in Mersine, Asia Minor.

These young ladies will leave for their respective fields with Dr. Moore and his family.

We are glad because of the devotion that characterizes the young women of the Church, and their readiness at the call of the Divine Master to leave lucrative positions in this country that they may bear the Gospel to those who are utter strangers to the light and life that it reveals and offers. But what about the young men? For months the urgent need of laborers for the foreign field has been pressed on the attention of ministers, physicians and students, and yet only two have said: "Here are we, send us." Has the exalted Redeemer no claims on the ministry of His

own Church, that His repeated call should be disregarded in this way? How strange that men should be willing to waste their lives in the United States, when He is saying, "Go and evangelize the world."

—Our new missionaries, Rev. and Mrs. J. Boggs Dodds, were in Marseilles on the 21st of January, expecting to sail that day, and, probably, before this Magazine reaches our readers they will be with the brethren in Asia Minor.

—A few days ago we received nine dollars and nineteen cents from Mrs. S. M. M. Blackwood, of New Alexandria, Pa. Her Sabbath-school class is composed of fourteen boys, ranging from twelve to sixteen years of age, and some time ago ten of them pledged themselves to contribute a certain amount each week for a Mission in China when started. Their names, with the amount of the first payments, are given below:

Burton Hamel.....	\$1 55
Watson Hamel.....	1 50
James M. Blackwood.....	1 56
Willie Cromie.....	1 35
John Cromie.....	60
Clyde Allen.....	80
Willie Allen.....	28
John Allen.....	52
Walter Mitchell.....	50
Ernest Gardener.....	53

About the same time we received seven dollars and ten cents from another class of boys, under the instruction of Mrs. Edwin Chase, of Church street, Nova Scotia. This money is devoted to any branch of Foreign Mission where it is most needed. We are very much obliged to these boys for their growing interest in the work. We are also

indebted to Jimmie and Elmer Stevenson, of Clarinda, Ia., who, in forwarding two dollars for the same purpose, express a preference for the Island of Cyprus. James McElhiney, of Boston, Mass., has sent us five dollars, "for that grand work," with an earnest prayer "that the time may soon come when the command of the Master Himself shall be fulfilled," and "for the prosperity of the Covenanter Church." Walter Ross, too, of the same city, has given five dollars.

The holiday season brought us, as in former years, a check for one hundred dollars, from "A Friend of the Mission." This offering is especially appreciated, because it comes from one who, though not in the fellowship of the Reformed Presbyterian Church, takes an interest in her missionary work. We also gratefully acknowledge two dollars, to be devoted to any branch of the work, from Miss Sarah M. Stevenson, of Zanesville, O.

These moneys have been transferred to the Treasurer and we hold his vouchers for the same.

—With his usual liberality, Mr. Hugh O'Neil of the Fourth Church, New York, has handed us \$1,000 for the Tarsus Mission, making nine thousands that he has contributed to the work in that field within the past decade.

—We are very glad to acknowledge the receipt of a second contribution of five dollars towards the Cyprus Mission, from Mrs. E. M. Williams, of White Lake, N. Y.

—A CORRECTION.—In our last issue we spoke of the A. M. Milligan Memorial Mission Band giving "a clock to Rev. J. B. Dodds, our missionary to Suadia, and to

his wife one hundred dollars." This Band of Christian workers gave the clock, but the one hundred dollars was the amount of the collection taken at a farewell meeting of all the Reformed Presbyterian Churches in Allegheny and Pittsburgh. Among the money taken on this occasion was found a plain gold ring, the offering, probably, of one who, having no money in her purse, gave, under the influence of a touching appeal, her jewelry.

—SPECIAL OFFER.—To any one, not now a subscriber to the *HERALD OF MISSION NEWS*, who sends us \$2, we will mail Dr. John G. Paton's Autobiography, in two volumes, one of the most thrilling narratives ever penned, and a vivid illustration of what one man can do and endure when wholly under the control of the Holy Spirit, and our Magazine for one year. For \$1.25 we will send *The Child of the Ganges*, a fascinating story of missionary experience in the time of Judson, and our Magazine for a year. For \$1 we will mail *Christ in the Song*, a series of brilliant expository lectures on the Song of Solomon, and our Magazine for a year.

We make this offer at a present loss, in the hope of increasing the list of permanent subscribers to the *HERALD OF MISSION NEWS*, and because we are very desirous that this stimulating literature should be in every family of the Church.

A man of means could render important service to the cause of Foreign Missions, by putting a set of Paton's Autobiography into the hands of each student in Geneva College and in the Theological Seminary. Any one wishing to do so should write to us, stating the number of copies required, for special terms.

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